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Philosophy and Facts.

Written for the LIGHT OF TRUTH.

RAYS OF LIGHT

In German Literature Before the Advent of Modern Spiritualism.

SPIRITUAL THOUGHT FORESHADOWED.

Some Remarkable Spiritual Gifts Unrecorded—Clairvoyance and Psychometry Marked.

HIGH RELIGIOUS SENTIMENT.

GEORGE LIEBERKNECHT.

As the light of the rising sun reaches the mountain heights and smiles upon the highlands, before it shines upon the plains, the lowlands and the valleys, so the light of truth has touched and illuminated the master minds of past generations, who towered above the mental and spiritual darkness of the multitude.

Many a time I have been surprised on finding that much of the advanced thought of today has been anticipated by the great thinkers and pioneers of freedom of past ages. Some readers may be inclined to doubt, when I say that some of the best and ripest spiritual thought of to-day has been foreshadowed and outlined, clearly and distinctly, as much as one and two hundred years ago, by a number of illuminated minds, in different parts of Europe. But the intuitions and inspirations of these master minds did not bear fruit; they were left unheeded; they found no responsive echo among their people. The nations were not prepared to comprehend or accept higher teachings, because they were wafted in and held fast by the gosses of *secularization and religious superstition*. Thus the few and isolated rays of truth and light, struggling through the darkness, were soon obscured again. And coming down to more recent times and developments, it is to be noted that by the rank and rapid growth of Materialism during the middle of the present century, all spiritual thought was discredited, and by the uniformly materialistic drift of natural science almost completely undermined, when a new messenger of light made its appearance in the form of Modern Spiritualism.

At this time, I wish to point out a few authors and illustrations, from the classic period of German literature, to show how clearly and firmly some of these pioneers of thought seized upon the essential truths of man's soul-life and immortal destiny and the close interrelation of the successive stages of the spirit's development.

HEINRICH ZSCHOKKE

(1771-1842) was a man of great executive ability, a large-hearted philanthropist and prolific writer. The one great aim of all his social, political, humanitarian, and literary labors was to enlighten and uplift the common people by every practicable means. He did not know of Spiritualism in the modern sense, but was instinctively a Spiritualist from his youth up; he was himself a clairvoyant, and well acquainted with the phenomena of rhabdomancy (divination by rod or wand) which, he says, introduced him to a new phase of nature. From personal experience, he believed in spirit impressions and presentations. And his most remarkable faculty was what he called his inward sight (clairvoyance), but which was always an enigma to him. In his *Selbstschau* he gives a detailed account of his clairvoyant experiences, which were really remarkable.

"It has happened to me sometimes," he says, "on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dreamlike, yet perfectly distinct before me. During this time, I usually feel so absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, or distinctly hear the voices of the speakers. For a long time I held such visions as delusions of the fancy, and the more so, as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of jest, I once, in the familiar family circle of my father-in-law, at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life; my listeners were astonished and laughed, but were not to be persuaded that I did not previously know the circumstances of which I spoke, for which I had uttered was the *literal* truth. I, on my part, was no less astonished that my dream-pictures were confirmed by the society. I thus became more attentive to the subject, and, when propriety admitted, I would relate to those whose life thus passed before me, the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was in

variably ratified, not without consternation on their part.

"It was very hard, even for myself, to gain confidence in those capricious displays of the soul-nature. Every time I exhibited to any one my dream-vision about him, I expected to hear him say that it was not so, and I always felt a secret shudder when the listener responded: 'Indeed, so it was, or when, before he said it, his startled countenance told me that I was not mistaken. "What demon inspired you? Must I again believe in obsession?"

"Our language," says Herder, "is all communication of thought, what bungling work it is! Hovering on the tip of our tongue, in the stifling atmosphere of old circumstances and occupations, we had never imagined, had never supposed ourselves capable of?"

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When the Morning Comes;

OR,

The Mystery of a Sub-Conscious Self.

Author of "Ourselves the Gains," "Nameless," "Grovewood Qua," etc., etc.

By MRS. M. T. LONGLEY.

CHAPTER XX.

A NIGHT AND A DAY.

As the door closed behind the retreating form of Eva Mayne, the treacherous face of Rose Stearns peered from behind the draperies that hung between the parlor and her father's sleeping-room. From the expression of her face it was evident that she had been listening to the interview, and that she felt anything but kindly toward either her father or the mistress of the house.

Malcolm Stearns sat back in his chair and closed his eyes so that he did not see his child as she stole to the closet and noiselessly took from it the bottle with the red string, concealing it in the folds of face across her bosom as she quietly passed to the shelter of her own room beyond.

Nothing more was heard from the apartments of the Stearns till the next morning; the father had retired at an early hour, and the daughter had entertained her friend Harold in her own boudoir till a late hour, and no inquiry had been made for either of them.

On the following morning, however, Dr. Pierce, a friend and medical adviser of Malcolm Stearns, called at the hotel and passed immediately to the apartments of his patient, only to find that gentleman dead in his bed.

A hasty examination convinced the physician that death had taken place during the night, and that its victim had experienced little if any pain. When the news was imparted to Miss Mayne she turned pale, and a shock went over and through her system that nearly felled her to the floor. As for Rose Stearns she would not at first believe in her father's decease, but when convinced beyond a doubt she stole from the room, soon returning to the now deserted parlor where her father had sat the night before. The undertakers were busy in the next room with the remains. Miss Mayne, prostrated with grief had retired to her own apartment to collect her thoughts. Every body seemed busy or absent, and Rose gazed about her with a stealthy air.

The bottle from which her father had received his drops still stood upon the table beside the pitcher of untested water. Evidently he had not made use of it again after his hostess had left the room. Hastily Rose unfastened the red string about the neck of the bottle in her hand and knotted it around this one upon the stand. Both were of the same size and both were filled with colorless fluid.

"Now, I think I have her in my power," she whispered, as she placed the bottle of harmless liquid—now wearing its red mark—upon the closet shelf, leaving the unmarked poison upon the stand, "she will not dare refuse me anything when I confront her with this. How fortunate that I was here last night and heard it all. But why did he not die before and so prevent the necessity of all this?"

"I wonder if he sees me now," she whispered as she stole guiltily to her own room. "Well, if he does, he will see that I am capable of keeping my word to him that I would thwart him at every step. But, pshaw! there is no after-life, of course, how can there be consciousness outside the mortal frame? It does not matter to him now. But it concerns us very much whether I get that fortune or not, and I believe I can frighten her into giving up those securities and making those papers all over to me."

An hour afterwards Rose and Miss Mayne stood together beside the dead man's bier, gazing upon the placid features that wore no frown nor line of gloom. Eva was softly weeping, but the glittering eyes of Rose held no trace of tears.

"I don't understand it," she presently said. "Of course, father has been ailing for some time, but I saw no reason to think him seriously ill. He has had no exacting business for the last five years, and nothing to worry over. I can't imagine what took him off. He seemed well yesterday."

"He was not well toward night, when I gave him his drops," whispered Eva. "He seemed very much distressed

"Let us go into the other room. I have something to say to you. It seems to me this sudden death of my father has a suspicious appearance. But I can not talk of it here."

Eva followed her, wondering what she could mean. "Is this the bottle from which you gave father his drops?" Rose questioned lifting the bottle from the table where it still stood. Eva glanced at it and answered:

"Yes. There were two, one contained poison, he said. That had a red string on it, this contained his soothing drops."

"Are you sure the poison was not in this bottle, Miss Mayne?"

"What do you mean? You startle me. Yes, I am sure. He told me to pour from the one that had no string around it, and to leave it by his side. He saw the bottle and would have known if it was the wrong one. The bottle of poison was forever laid at rest."

We will not follow Rose Stearns in her wild career. It is nothing to us that she silently raged over her baffled plans. That she married the man of her choice and led an unhappy life, until finding that he could not handle her income, he at length left her to her own devices, or how she repented in sack cloth and ashes that she had not listened to her father's advice. All these matters have but little interest for us. She had tried to injure our noble friend, but her schemes had failed, although the badge of that anguish which this woman had wrought in her life—in the masses of silvery hair that crowned her marble brow remained to Eva evermore.

Aztec Ruins in Arizona.

The *Journal*, of Los Angeles, Cal., reports that D. J. Court, a mining prospector, has returned to Prescott, Arizona, from a three-months' sojourn in "one of the most remote and little-known parts of the territory, and says that that section contains more Aztec ruins than any other portion of America, evidences of human habitation being found from the highest peaks to the lowest valleys. In one place he found a road, or street, three miles in length, perfectly smooth and straight and sixty feet in width. On either side of the street, the entire distance, are ruins. The road was evidently built prior to some earthquake, as it ends abruptly at the brink of a mighty chasm. He dug up and found lying about a great number of skeletons which were in a fair state of preservation, the heads of all being alike—very large over the eyes and receding, and almost flat toward the back of the head; jaws well developed, but front upper and lower teeth small and sharp. The ruins show the people to have been workers in stone, some fragments of work in turquoise being found. Every available foot of land had been cultivated."

Spirits who forbid their mediums from reading or studying are selfish, and have a selfish purpose in view. As a rule they are prejudiced and consequently dogmatic, and know that education will cause their mediums to rise above them and thus step away from their control.

That he might not live to repent of his foolish generosity and demand a return of his property at your hands. That he might not in after days make public confession of how he had been lured by a false prophetess, a scheming woman to give his fortune into her care. That he might not expose your wiles to a criticising world," hissed the fair tormentor tauntingly.

"Oh! merciful heaven, this is more than I can bear,"

wailed the tortured woman, who stood like some pale lily striken by the storm.

"Listen," continued the pitiless voice, "what is done can not be recalled, no one need be the wiser. I have you in my power, but I will not move against you if you are ever. One word from me will occasion a *post mortem* examination of his body and the truth will be revealed that he died—not from heart failure but from the effects of poison. I will not speak that word, *provided* you will make over to me the property my father gave to you before his death."

Eva stared at the woman as if she thought her crazed indeed, as she answered.

"Are you insane or is it I? What I compromise with sin, compound a felony, daily with *crimes*? Never! I am either innocent or guilty. If innocent, I have no right to deliver to you the trust your father placed in me. If I am guilty, you have no right to shield me from exposure and to share my crime by profiting from its fruits. I *refuse* to make a compact with you."

A dull red stained the cheek of the plottor as she said:

"I really thought you intended to kill my father"—she groaned at the shoulder that went over her victim in the dark. But to do you justice I will say I think you made a mistake in the bottles, and that he said to use one with the red mark. But who will believe that it was a mistake? You a *medium* and the keeper of a *Spiritualist* hotel, think of having your good name branded about as that of a modern female Borgia.

You are started now, and need time to think of this serious matter with calmness.

"Let me know to-morrow noon, if you consent to my terms. The funeral service will take place on Thursday without any preliminary examination. It not, a *post mortem* examination will be made before to-morrow night."

Without a word or glance at her accuser Eva staggered from the room, and for the remainder of that day and its succeeding night she held herself aloof from all, inquirers.

What man can picture the mortal agony through her spirit passed during those never-to-be-forgotten hours? A sensitive, pure-minded, honorable woman, to be thus accused of crime was of itself almost more than she could bear, but what—to her—was infinitely more horrible, was the fear, the almost maddening evidence that she had, although innocently and unwittingly, caused the death of a human being, and that being a grand and noble character.

In years to come she was heard to say that the tortures of that day and night were inconceivably greater than anything she had dreamed it possible for a human soul to reach. So great, that her remembrances always brought a shudder of horror to her frame and a chilling paleness to her cheeks and lips.

We will not linger over it. Toward morning she became conscious of a gleam of light in the horrible blackness that had settled over her, and through the shadows she heard a voice distinctly say, "It is all a tick. Death came naturally. No poison was administered. Be firm and insist on having an examination if only to satisfy yourself!"

For a few moments this brought comfort to her heart, but again the darkness settled over her, and she lay enveloped in its gloom. Another hour of torture passed, and then she saw a face, that of a beloved guide whose words of wisdom had counseled her in former days. Beside that grand head appeared another, but this was not of a decapitated spirit, for she recognized the features of her friend Estelle.

Two cool firm hands clasped hers, a familiar voice sounded in her ear. "I have learned all from your guide. You are *innocent*. Insist upon an examination."

When the variation in altitude was first suspected several years ago, two instruments were especially devised for its observation. They were made by Wanschaff, of Berlin. One of these was a theodolite, and the other, by the Italian Royal Observatory of Capodimonte, near Naples. New York and Naples are in exactly the same latitude, and nearly 90 degrees apart. They are, therefore, admirably situated to work together on this problem.

Through the liberality of President Low and others a special observatory was erected on the new college site at One Hundred and Sixteen street and Amsterdam avenue. Here observations have been conducted by Prof. John K. Rees, with the assistance of Dr. Harold Jacoby, Mr. J. T. Monell, and Mr. J. E. Day. One of the others of these has been staying up and watching the stars every clear night since April, 1853. The plan of operation is such that very accurate results are obtained. Only stars which pass very near the zenith are observed.

When the variation in altitude was first suspected several years ago, two instruments were especially devised for its observation. They were made by Wanschaff, of Berlin. One of these was a theodolite, and the other, by the Italian Royal Observatory of Capodimonte, near Naples. New York and Naples are in exactly the same latitude, and nearly 90 degrees apart. They are, therefore, admirably situated to work together on this problem.

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The results of these observations, Prof. Rees says, will be worked out and announced in about three months. It is probable that the shape of the curve, as then determined will, by its peculiarities, show what is causing it. At present, the causes are purely conjectural. Prof. Newcomb thinks that the shifting masses of ice and snow may be sufficient to cause it, and Prof. Scott, of Princeton, has suggested movements in the interior of the earth as the cause.

—*Scientific American.*

EARTH'S THREE POLES.

Their Respective Motions Defined.

LATITUDINAL VARIATIONS.

One of the most interesting questions in celestial mechanics was discussed at the recent meeting of the National Academy of Sciences at New Haven. It was the subject of a paper by Dr. S. C. Chandler, on the motion of the pole, which has been a special matter of investigation by the professor for several years. The observations thus far made, it is claimed, prove a latitudinal variation of sixty feet; that is, each parallel, instead of marking a fixed line on the earth's surface, indicates a line which shifts to this extent. From Lake of the Woods to Vancouver Island the forty-fifth parallel has been established as the boundary line between the United States and British America for a distance of more than 1,200 miles. Similarly the north line of New York, Vermont, and part of New Hampshire is the forty-fifth parallel for more than 250 miles. The shifting of these two boundary lines, consequently, brings alternately under the jurisdiction of the United States and Canada two strips of land sixty feet wide and 1,200 and 250 miles in length. Together they contain 11,000 acres, or enough land for one hundred good-sized farms. This land was all on the Canadian side in April and May, 1850, and in May, 1851, and all on the American side in November, 1850, and again in December, 1851.

The relative positions of the earth's pole of figure and of rotation, it appears, have been changing with respect to each other continually, and the course has, since 1850, been in an entwining oval spiral. This Dr. Chandler has plotted, and has constructed a system of epicycles which he believes the two poles maintain with respect to each other. To put the algebraic expression in words is to say that there are two terms, one of which is an annual term, and is an elongated ellipse with a major axis of three-tenths of a second and a minor axis of eight-hundredths of a second and other terms is a circle with a period of 428 days. These two motions superimposed give a curve, of which Dr. Chandler has made a diagram. The first three or four turns of the curve closely accord with the observations. In fact, as Dr. Chandler puts it, "theory gives latitude variations with greater accuracy than they can be determined by any individual series of observations." The curve has been continued according to the mathematical formula to the middle of 1895.

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such deeds we reverently
thought because no
such man, and hated as such
a man.

LIGHT OF TRUTH.

C. C. STOWELL, Cincinnati, O.

Dwight T. 204 Race St. - Cincinnati, O.

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1 month, \$0.025.

1 month, \$0.0125.

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CORRESPONDENCE.

Mr. J. Edward Bartlett, formerly conductor of the "Lyceum" and "Lyric" Hall, has taken University Hall, 20 Bedford Avenue, where he will continue his work as medium and chairman, under the stimulus of a larger and finer hall and increased audience. Some of our best mediums will be at his meetings in presentation of the phenomenon, while that character for honesty and sincerity of purpose which he possesses, and inherits from his New England parentage, will give tone and interest to the work so much desired by the public expression of our cause in the eyes of the people.

Mr. Harlow Davis, having just closed his present successful engagement at the Amphion Theatre, will occupy the Winter Garden, to say, for a limited season, to him, when it is hoped a large audience will respond in appreciation of Mr. Bartlett's labors at the former place of meeting, as well as in justice to the attraction of his name.

An audience of 150 people completely filled the hall of the Amphion Theatre, Sunday evening, the 27th ult., to witness Mr. Davis' psychometric and sealed-letter tests. Mrs. M. Evans, conductor of the same, has been a medium, in connection with other workers, in building up a very creditable meeting, at which many of the opening addresses are prepared by herself, as a medium open to the inspiration of the spirit along the lines of her preparation for spiritual work.

The meetings, with that conducted at Mr. L. H. Bailey's residence, comprise our public Sunday gatherings, though several mediums also conduct test seances in their parlors. So that, with our week-day conferences and Women's Progress, the time is well presented in the "cosy" City of Churches.

Mr. Davis' "Life of Mollie Fancher" is meet

ing with an encouraging sale. W. J. C.

Lynn, Mass.

The Lynn Spiritualist Association holds its meetings at Cadet Hall twice every Sunday, and is doing a noble work for our cause. President James Kelly, who has lately stepped from Methodism into the higher plane of Spiritualism, is a tower of strength; and his beautiful singing, supplemented by that of his wife, add much to the attractions at these meetings. Sister Kelly is one of the best singing mediums anywhere, though she is quite chary in the exercise of her gift.

The Ladies Aid, conducted by Mrs. Dr. Chase, of Swanscott, gives half its proceeds to the Association, and, with the mediums' meeting, is held every week. There is also a children's lyceum that is auxiliary to the association. Its members are earnest workers for the cause. The association was chartered a year ago by the State, and is the first in the State.

I spent the month of January working for them; our audiences increased with each successive Sunday, and we were able to reach many who do not often frequent Spiritualist gatherings. I feel grateful to the Lynn Association for their substantial support, their constant attendance, and their fraternal sympathy, and look forward with pleasure to the year to come. I have planned to do for them the coming season.

Catalpa Park Camp-Meeting.

In the month of the year we deem it proper to bring the matter of our next camp-meeting at Catalpa Park, Liberal, Missouri, again before the people, that they may commence making calculations to be with us this next meeting.

The managers are in dead earnest this year to make it one of the best camp-meetings we have ever had. They have already engaged Brother J. W. Riley, materializing medium, of Marcellus, Missouri, all on hand at the opening. He is considered one of the best materializing mediums now living.

The meeting commences this year on the 24th of August and closes September 8th, thus giving us three Sundays for the meeting. Sister Anna L. Robinson is vice-president, and of course will be on hand at the opening to give it a good send-off. The first day, Sunday, will be the biggest day of the camp. Arrangements are being made to make this a peculiarly interesting day.

Visitors this year should not neglect to be on hand at the opening, from the fact that it will have features in the way of spiritual interests that will not be at any other time of the camp. The same parties who gave such good satisfaction in the dining-hall last year will have charge this coming camp. We have erected a nice ice-house and got it full of good ice, so we can keep everybody cool who comes. And bear in mind that our large and ample esterns are full of good, cold winter water, besides our two wells.

* LIGHT OF TRUTH *

Cassadaga Camp-Meeting.

PROGRAM FOR 1895.

July, Saturday, Sunday. 13. Mrs. Carrie Twing. 14. Mrs. Carrie Twing, Lyman C. Howe. Conference. 15. Mrs. Jennie B. H. Jackson. 17. Mrs. Carrie Twing. 18. Mrs. Carrie Twing. 19. Mrs. Jennie B. H. Jackson. 20. Lyman C. Howe. 21. Mrs. Jennie B. H. Jackson, Fred L. Moulton. Conference. 22. Hon. L. V. Moulton. 23. T. Grimes. 24. Mrs. Moulton. 25. T. Grimes. 26. Dr. Fred L. H. Willis. 27. Ida F. A. Whittle, Hon. A. B. Richmond. Conference. 28. Ida F. A. Whittle. 29. Dr. Fred L. H. Willis. 30. August, Saturday. 1. Mrs. Celia M. Nickerson. 2. Dr. Fred L. H. Willis. 3. Mrs. Celia M. Nickerson, Rev. W. H. Wickes. 4. Mrs. H. S. Lake. Conference. 5. Mrs. H. S. Lake. 6. Mrs. Celia M. Nickerson, Hon. A. B. Richmond. 7. Mrs. H. S. Lake. 8. Mrs. Celia M. Nickerson, Hon. A. B. Richmond. 9. Mrs. Celia M. Nickerson, Rev. W. H. Wickes. 10. Mrs. Celia M. Nickerson, Hon. A. B. Richmond. 11. Mrs. Celia M. Nickerson, Rev. W. H. Wickes. Conference. 12. J. Clegg Wright. 13. J. Clegg Wright. Labor Day. 14. Mrs. Celia M. Nickerson. 15. J. Clegg Wright. 16. Geo. F. Perkins. 17. Geo. F. Perkins. 18. W. J. Colville. Conference. 19. W. J. Colville. 20. W. J. Colville. 21. Prof. W. M. Lockwood. 22. Prof. W. M. Lockwood. 23. Prof. W. M. Lockwood. 24. Prof. W. M. Lockwood. 25. Prof. W. M. Lockwood. 26. Prof. W. M. Lockwood. 27. Prof. W. M. Lockwood. 28. Prof. W. M. Lockwood. 29. Prof. W. M. Lockwood. 30. Prof. W. M. Lockwood.

September, Sunday. 1. Prof. W. M. Lockwood.

Miss Margie Lyle will give tests from the platform the last two weeks of the meeting.

Edgar W. Emerson will give tests from July 18 to 25th, inclusive.

F. Gordon White will be at the camp the entire season, giving not less than two weeks of his time to platform work for the association.

St. Louis, Mo.

The guides of Mrs. S. H. Walters, of Auburn, N. Y., give a lecture through their medium, in the G. A. R. Hall, on Sunday, January 27th. Subject: "Physical, Mental, and Spiritual Needs of the Hour, and How to Satisfy Them." Some good points were made, which the small audience that greeted the speaker fully appreciated.

A seance followed in the evening at the home of Mrs. S. H. Walters, at which many satisfactory tests were given, not least among them being a short, pithy speech from one of Moravia's lawyers, who joined the majority a few years ago, two of whose family are workers.

A worker is needed here in the field of spiritual reform—a missionary spirit who can harmonize as well as organize. If Abby Judson, or some one just like her, could come to us for a few weeks, much good might be accomplished among them being a short, pithy speech from one of Moravia's lawyers, who joined the majority a few years ago, two of whose family are workers.

Who will awaken that hunger for the bread of life in these people? Prophets there may be here, but, as of old, "They are not without honor save in their own country." S. C. E.

The Florida Camp.

Emma J. Huff writes that a good attendance

is expected at the meeting which is to commence at Lake Helen February 16th. The railroads have offered to carry passengers at reduced rates, and give Sunday excursions.

The communication which reached us on the 14th of issue of 9th of February says an excursion train will be to leave Cincinnati on the 5th of the month, and R. R. will be to the 14th.

Mr. R. R. can be had at the same rate. Perhaps the latter offer will still be available after this paper reaches its readers.

Toledo, Ohio.

January 20th Marguerite St. Omer lectured

and gave psychometric readings for the First Society of Spiritualists. Her lectures were greatly appreciated by large and intelligent audiences, both afternoon and evening. She certainly deserves success, for I know of no one more interested in the cause of truth works more zealously and earnestly than she does.

We are a society of spiritualists, the gentlemen were Mr. White, of Anecosta; Mr. Walter Clandelin, Mr. Woodbury, Mr. C. L. Snyder, and Mr. Stangler, of Baltimore. Applause was rendered at the conclusion of each rendition, all eulogistic of Thomas Paine.

We are to have that gifted medium, Mrs. Gilding, with us the Sundays of this month.

Send for your perusal an article out of the New York *Press* of the 19th ult., from the mouth of Dr. Abbott, the successor of the late Henry Ward Beecher. I feel that it will be read with much interest by every Spiritualist.

M. H. PRINCE.

Chicago, Ill.

The Progressive Society, Forest avenue, in this city, has secured the services of Mrs. Edwards for February. He has been doing a grand work for a North Side society the last two months. As a rostrum medium he has but few equals.

The Forest Avenue Society has one of the finest halls in Chicago, built by the Masons.

Everything is new and complete, with fine surroundings in one of the most fashionable uses of the city. An intelligent class of investors compose our board.

The First Society of Spiritualists on Sunday, January 20th, Mrs. C. D. Greenmeyer, of Cincinnati, O. Her lectures, both afternoon and evening, were well attended by intelligent and appreciative audiences. She gave many tests that were correct, and she is a grand and noble worker in the vineyard of truth. We know she is faithful and true, her guides lofty and intelligent, doing a great work through her as their medium. Mrs. G. has many friends in this city who appreciate her as a lady aside from her beautiful mediumship. Con. Sec'y.

Cambridge City, Ind.

We are enjoying a spiritual feast here, which is making our souls rejoice, that we have knowledge of the grand truths of the spiritual philosophy.

Mr. and Mrs. C. J. Barnes, the noted mediums of Marion, Ind., are here, and we are happy.

The manifestations as given through the mediumship of Mr. Barnes are truly wonderful, and his sences here are creating an interest in the cause never before known in this community.

Mr. Barnes' light manifestations are knock-down arguments, and the most skeptical are not able to withstand them, but turn away seeking after more. Mr. Barnes' dark seances are more wonderful still, if possible, and are very interesting, instructive, and delightful. There are many who, with our loving ones, have seen before. What joy indeed to have them tell us of the world beyond and of their happiness therein. Joy, joy, indeed, to know of the happiness of the immortal soul in the everlasting life of love and truth.

We are truly under many obligations to Mr. Barnes and his estimable wife for their visit and work here. M. L. B. COMIN.

Grand Rapids, Mich.

Our cause is on the "up" here with two societies working together. This month

(February) Mrs. Tillie Reynolds lectures for the Grand Rapids Association and Dr. Knowles for the first two Sundays at the South Side Society. Both are drawing crowds, and many new members are joining our ranks. On Wednesday evening Miss Belle Thorington gave a delightful entertainment for the first-named society, and on Friday the South Side Association gave a Pedro party and mask ball, both of which were largely attended. The Hon. L. V. Moulton, who lectured during January for the Grand Rapids Association, drew large audiences.

WANTA.

NOTICE!

We will take orders for Moses Hull's "Bible Spiritualism," a book of sterling quality and up to date. Price \$1.00.

To the Readers of the "Light of Truth":

I wish, through this paper, again to present my case to the friends of humanity and medi-

um. Many will remember my name, and call me "the invalid invalid." These

were kindly responded to, and we—my invalid

sister and brother and myself—were thus

able to supply our wants and necessities for

some time. Now we are almost in despair. These

donations and little fees have failed to come to

us.

We know there is help for the poor and hon-

est mediums, if we can find a way to worth can be

helped. There are kind hearts and helping

hands to care for and sustain; if need be,

those through whom the angels speak and the

testimony and the truth comes. I humbly

ask to be out of the invalids.

I have been much and exercised through the

last twenty-seven years of my life in demon-

strations of psychic powers, which make for

truth and righteousness and the elevation of

material life. I am willing to stand by to work on,

and be in the way. If there are friends

and willing to bestow on us the needed as-

istance, their benefactions would be thankfu-

lly received.

There are many who can give us psychetic

and clairvoyant vision, in frames and semi-

trance conditions. Please address your friend,

MISS ELIZABETH M. SEELY,

Princeton, Peoria, Co., Ill.

NOV 15 1894

FORSTER

DR. W. M.

THE NOTED

MEDICAL GLAIRYONANT

OF THE PACIFIC COAST.

Will send a free diagnosis and terms for treatment to all

who will send their name and address in their own

handwriting with postage stamp for reply.

The Pacific Coast Spiritualist, of December 20, 1893,

Dr. Forster:

"Since his coming here he has made himself highly re-

spected and beloved for his benevolent work, his humani-

ty ideas and practices, and his straightforward course

of integrity and honor."

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VON USEG.

Gives Complete Diagnosis Free.

By the aid of spirit power, the speaker can easily and quickly

and accurately diagnose any disease.

For nearly three years she has successfully

and accurately diagnosed diseases.

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W. B.
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"Platform" or
what is called "A new commandment I give
unto you that ye love one another." Paine
had found, however, rings, keys, and
selves, gloves, hats, in order to get into
heaven known to us, but, in order to get into
heaven known to us, something or somebody
ask a
whole lot of
questions. Yet this man who wrote, labored hard
to make known something and a whole lot of
questions and a whole lot of
guessing, with, perhaps, a few grains of reason
mixed with, perhaps, a few grains of reason
the mediumship thrown in—well, that individual
refused to believe in a religion made up of

6 IN HIGHER REALMS.

A Sequel to "Spirit Life."

A JOURNEY IN SPIRIT LAND. A DESCRIPTIVE PHILOSOPHY.

From the Shadows of Sense and Self to the
Sunlight of Soul-Awakening.

BY THE LIGHT OF TRUTH HAND.

CHAPTER XXX.

SCIENTIFIC ASTRONOMY.

Our guide now escorted us to a ledge over-
looking a vast extent of country, on which we could obtain a side view of our spiritual
highway and an almost oblong view of another.
On a distant hill to the right across the valley,
somewhat above our level, lay a city, in the
center of which on an elevation was a temple
which looked very familiar to me.

Seeing me unusually interested in it, George
turned to me smiling, and asked: "Don't you
recognize the place?"

His question suggested the "Temple of Learning," where we had met the old gray poet. So it proved, and it was just light enough to see it in the western after-glow of the reeding sun. We were now on one of the hills opposite which I had so much admired from the temple portion.

I judged from the position and our direction that we were nearing home.

"So we are," replied George to my unspoken thought. "We are reaching it by the back entrance."

"But we will have something to see before getting there," interposed Bertha.

Between a little ordinary chatter, and enjoying the scenery, darkness advanced. The moon in its first quarter, was beginning to assume prominence; a few of the brighter stars were showing in the zenith and south. It was the first time since we started on our journey that we had stopped to rest, having been about fifteen days on the go without intermission. And what a book of knowledge gathered! Nor would we have rested here, were it not that we were waiting on time to pass. Having reached the last spiritual outlet, and a good position from which to see something of the spirit world from an eminence, Bertha kept us here to await the night. It finally came. But as it advanced the highways, which I could see as long as I remained within the radius of my guide's aura, assumed a luminous appearance. Not white, as most of the spiritual structures, but a pale luminosity, while the spiritual city opposite changed from a golden to a silvery sheen. The moon threw sufficient light in the valley below to see the tree tops, the mountain sides and the hills in the distance whence we were soon going. The Indian encampments in our rear were visible as so many cones of light, while the Indians could be seen gilding along in every direction, each being illuminated by his own aurora rays.

We sat here enjoying the sight until the moon went down, when the stars came out in full, and glowed like so many diamonds in the sky—far superior in brilliancy than they present themselves to mortals, for we were in a condition where the sight takes a wider range and sees clearer. This is, due, principally, to the fact that the soul is more lucid in a high spiritual state, and is capable of farther perception from the body than in the mortal. When gazing very intently, and becoming somewhat lost in reverie, I imagined the stars were coming towards me, the vision becoming so grandly real at times that it startled me, and I withdrew in flight.

Bertha noticed it immediately, and said: "That is what one of your mortal philosophers has termed statuism, a pollution of the soul while the body or spirit remains in *status quo*. When the stars appeared to be coming towards you, your soul was wafting towards the stars. Of course, this is limited to spiritual development. Some spirits are said to be able to project themselves in this manner to distances far enough beyond the earth's sphere to come in touch with spirits who are enabled to traverse space, and from whom they gather inspiration, and often clairvoyant impressions of other worlds, suns, and universes. Now, this is the information I already blotted at, that we have of the beyond. It may be true to those who thus obtain it; but to a recipient it is but second-hand information. We do not absolutely know it. We may believe it, and some do—especially those who are likewise gifted in a limited degree, for they feel what we do not, just as some are more intuitive than others, and understand more of life, both philosophically and scientifically. There are some mortal mediums who absolutely know of things that others deny as irrational, just as every medium positively knows there are spirits, which materialists deny as unreasonable and inconsistent with their logic and knowledge of matter. The man who denounces one who reasons from his intuitive knowledge, as an ignoramus is ignorant himself, and not worthy of attention; for it is equal to arguing with a blind man on colors."

"Since such information is possible, then, what is said concerning our planets— are they inhabited, and how far are they developed compared with earth?" I asked at the close of Bertha's little speech.

"Well, according to some spirits' version, who have confidence in their soul visions and intuitive knowledge gathered in the manner referred to, the sun, to begin with, is not inhabited, but frequently visited by spirits who are taking their first journey outward. They say it is like an immense seething mass of motion, matter of every kind, both generating electrically itself and drawing it from nature. Furthermore there is a constant rain of meteoric matter on the sun from without, which no doubt supplies it with new fuel constantly. They also report two planets inside of Mercury, but both in a fiery state as yet. Mercury is just beginning to bring forth human life, but of a very low order, and which look more like large hogs standing on their haunches than human beings. Venus is about where Earth was in its earliest

history, and has smaller but more perfect mountains than Earth has. Mars is greatly in advance of the Earth in civilization and progress, and has a perfect system of aerial travel, electricity being the motive power. The satellites, or the effects of two larger planets destroyed in collision. Jupiter is not as far advanced as the Earth, but is very prolific in general—not trees, but flowers, and storms. It is characterized by one immense ocean entirely around the equatorial region.

It is crossed by long and narrow vessels, propelled by a power not known to us. Saturn is in advance of the Earth, and its people are generally contented, co-operative in everything, and have reached a sort of millennium state. The ring around it is vapor, but dense enough to reflect the sunlight, and thus furnishes constant sunlight, and in connection with its regular rotation, turns night into day. Uranus is also highly spiritualized. It is difficult to distinguish mortals from spirits. The inhabitants walk on the water or go under it at will, glide along as spirits do, and cast is only known by the dark or light aura surrounding spirits. Neptune is on the verge of decay, life being nearly extinct, and is now only interesting from its spiritual side entirely. But there are two more planets beyond Neptune, of about equal size—both dead planets like our Moon, and at immense distances, with very little hope of discovery by mortals' telescopes. The Sun, of course, appears very small to these outer planets, but the electrical effect on the atmosphere, where such still exists, is the same as on the Earth. The sun does not give direct heat; for if it did, it would burn the innermost planets to cinders. What mortals call heat of the sun is its electrical effect on the atmosphere, but the more perpendicular the sun's rays the more heat is generated on the earth's surface on account of the closer connection with the terrestrial electricity. In space the sun shows no rays, nor is there any heat experienced, and it looks like a big sun-like lantern down an immense black tunnel. Such is the narrative in brief as I received it. Now, you can form your own conclusions whether it has been rightly interpreted or not. It may or may not comport with your reason or your intuitions. I have never given it intelligent consideration, as I am not enough concerned about other planets. I have enough to do to learn what I can about this one. I am not given to speculation, nor deal much in that which can be but speculative to me. What I know, I know by experience, and that is the only absolute knowledge we can have. As the night has advanced now, let us go, and take your last look for the present at the spiritual from this point of view. You will soon be home now; and even if you can not tread the air, you are in a sunny sphere where darkness does not affect your immediate surroundings. Happiness is heaven, wherever it is; and some day, after you have conveyed your experience to mortals, another opportunity will be offered you for further instruction and light. Your make-up is especially adapted for this kind of a mission, and you will some day be acknowledged here as a valuable messenger between the two worlds, and serve accordingly. We all serve here. There are no masters. Those who still love to hold their little courts are so earth-bound that they know not what truth or happiness are. Nature constantly gives, imparts, or bestows, and souls that follow nature the closest are her favorite children, and in sweetest harmony with her; for such is love."

(To be concluded.)

News from the State of Washington.

To the Readers of LIGHT OF TRUTH.

Washington is a new State, and of course yet shows the marks of its recent redemption from nature. Our penitentiary, our jails, our saloons, our insane asylums, our thousands of idle, homeless men, as well as our church testifies as to what Christian civilization has done for the Wild West. But it is to be regretted that Spiritualism has not kept pace with the otherwise unprecedented growth. Had it done so there would have been less cramping in our State's prison; less in our jails; less in our insane asylums, and less misery of all kinds, even though there might have been many less churches. The principal reason of this lack of spiritualistic growth has been, and is, the want of spiritual workers, being so far away from the "base of supplies" and with no national organization to assist our mediums and lecturers as missionaries. Some twelve or thirteen years ago Henry Slade came to Olympia, and I believe as far as Seattle. His seances were among the first to awaken an interest in this part of the State.

Soon after his visit the writer made the tour of the Sound, carrying into many places the words of Spiritualism, before unknown, and inducing his hearers in several places to combine and send for George P. Colby. This medium did a good work here and many date the beginning of their knowledge of Spiritualism to his visit, and send him kindly greeting in his far-off Florida home.

Dr. D. J. Stanley, Mrs. J. J. Whitney, Dr. Schlesinger, Mrs. Rose Simpson, and others have paid us flying visits and have done good work. There are Spiritualists in almost every town in the State, and were they united there would be a power for good which would compel the respect of their enemies.

A few resident workers are worthy of favorable mention: Mrs. Mell Spaulding, of Seattle, answering calls to go wherever there was demand. Her lectures are always intellectual and practical. Within the last year or two there have been several other speakers here that have drawn quite a following, and awakened considerable interest; latterly Dr. Dean Clark. I see in a late issue of the LIGHT OF TRUTH that the doctor says he is doing an "excellent work" here, so I need not add more.

This story was published in our columns last winter, and upon a sufficient number of requests to publish it in book form, to guarantee good and cheap spiritualistic literature to readers. Persistent effort has finally enabled to publish our initial work; namely, "Tidings From Over the River."

It has always been our aim to start a publishing house in connection with the LIGHT OF TRUTH, through which we could bring good and cheap spiritualistic literature to readers. Persistent effort has finally enabled to publish our initial work; namely, "Tidings From Over the River."

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VOICE OF THE PEOPLE
RAZE AND RAZE.

A Friendly Disagreement of an Interesting Nature.

I am pleased to use my pen at this time to record two articles in your issue of the past week, one of these is from the pen of Dr. J. R. Buchman, my honored friend and teacher, though I never saw him except with his eyes, the other from Ella Wilson Marchant. The reading of them gave me two sets of emotions and two trains of thought. My heart beat stronger against the walls as it leaped with a new joy at knowing that such true humanitarians as these should be allowed to speak out against this crime usurpation, and I faintly heard the faint voices of green in the silent places and that faint sounds of rejoicing could be heard in the social wilderness of earth. But a certain feeling creeps on similar to that said to be caused by malice when I hear Dr. B. say that "no young man ought to be allowed to inherit more than one hundred thousand dollars." I may be wrong, but it does seem that all his postulates are surrendered in this one declaration. There must be a storm to everything.

We can't advocate the cause of the religion of humanity, of the brotherhood of man, and offer such a compromise as a hundred thousand dollars to a baby. O Lord! that is what gave as the down-hill tilt in the beginning. William the Conqueror did not ask more. Dr. B. knows that we can never have brotherhood until we kill money. Here is David and there is Goliath. It will do no good to hit the giant between the eyes and simply cause him to fall down. He must be destroyed. And why should we destroy, annihilate, the monster? Because he denies the truth of the brotherhood of God's children. If I give my endorsement to a system that gives me a dollar and my brother not one cent, I am a thief and a robber and a bandit. The people don't rule in any country, nor is there a republic on the face of the earth—if a republic is a commonwealth as it is defined to be. The enemies of the race can and do combine and organize, but reformers do not. So many of them are colored with some of the Philistine's dye that they won't bear clasping with the faithful.

In the second article referred to I object more to her quotations than to her own words, although when she says the government must owe a vast debt for years, I can not agree with her, save in the sense of the "people" owing it to themselves. Had we never borrowed a cent, but simply given our credit-check to our own family—our brothers—then we should have been a happy and a free people to day. But we have to chase robin round the barn and climb the fabled bean to smell the blood of an Englishman in order to get a little paupery gold, and it only a credit-check—God knows it's nothing more. This acknowledging indebtedness—*she's a husband was having*

home and he told his wife to sell the tobacco for five dollars per hundred, if she could not get any more, but to ask six. When the buyer came she told him what her husband had said, of course, he only gave the V. We say to the lords of this land that we ought to have a humane government, but that we will let their sons have a hundred thousand each. Let us pay off the debt and not owe a cent.

Her first quotation says:

"Ho—Ho—Ho! are they tormented

Be—ause they are condemned by the word."

I beg to differ with this sentiment. Am truly sorry that it is untrue. All my acquaintance with the class constrains me to dispute the matter of their being tormented on account of the misery wrought on innocence by their deceptions and selfish devices; on the contrary they roll by in their gilded livery, stolen and flattered from the laboring poor, and snif and snore at their poverty.

Her second says:

"God stands within the shadow
Keeping watch upon his own."

This reminds me very forcibly of a small circumstance which happened when I was a small boy. An old lady was visiting my mother. She was assisting about the table work; took some tumblers and put them in the hot water. My mother says, "Aunt Peggy, you'll break the glasses in that hot water." She very coolly told my mother that she would watch them. She did, and the tumblers went to smash. God has stood in the shadow and watched his own until the other fellow has about closed up the chaffet mortgage on their poor souls and bodies.

Again she quotes:

"Truth crushed to earth will rise again,
But error writes in pain."

This, too, is wholly contrary to my observation and experience. Truth, my dear sister, is down, awfully down, and will not rise until you and I and Dr. J. R. B. and all who understand the true principles of reform fly to the rescue and lift it up. The fourth quotation in this excellent lady's article, if true, I can not understand:

"Get but the truth once uttered."

Jumping to the last line of the stanza,

"Not all the tumult of earth can shake."

Has it not been sounded forth? "Peace on earth and good will to men?" Did not the living or mythical Jesus say, "Annihilate the poor class, not by starving them to death or freezing them on the cold stone steps of St. Louis, Cincinnati, Chicago, and other cities, but by selling what you have and setting them on their feet?" These are exceptions, not Phillips. I love the sentiment of the two articles, but think we all ought to shun illogical sayings, as these are times for clear-cut thoughts and unambiguous utterances. I also feel like thanking the LIGHT OF TRUTH for publishing such articles. Politics, religion, and the medical art, if art it be, arose in Spiritualism. Priest and statesman and doctor were all merged in one, and he seized upon that which should have made him free and bound his brother hand and foot. Shall we not make it the instrument with which to free him from a false politic, a spurious religion, and the worst ghost of all, the medical charlatan?

S. J. DAILY, M. D.

WHOLESMITH TRUTHS

Told in a Healthy Strain and Straightforward Manner.

To the Editor of LIGHT OF TRUTH.

I have been a reader of your "LIGHT" but a few months, yet have already found in it many valuable thoughts as well as much instructive spiritualistic guidance to all, and you will please allow me space to give a few ideas as gathered from my rather extensive experience in the cause so dear to every believer in Spiritualism.

Materialism is a grand phase of phenomena, stupendous to a thinking mind. Properly presented, under the protection of a powerful association, it can not fail of accomplishing a mission of conviction and rendition of light to the devotees of a noble cause.

Phenomena of every kind, under association management, will become broadly useful, and place Spiritualism on a plane transcending any form of gnosticism extant, and make it world-wide in its beneficial results.

* LIGHT OF TRUTH *

BOOK LIST.

See also the Editor of LIGHT OF TRUTH.

Cincinnati, O.

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